1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

578 They are not quarrelsome, and are always on their guard, so as not to offend each other. When one supposes himself hurt or aggrieved by a word which has inadvertently fallen from the mouth of another, he will say to him: "Friend, you have caused me to become jealous of you," (meaning that he begins to doubt the sincerity of his friendship,) when the other explaining and saying that he had no bad intention, all is done away again.

They do not fight with each other; they say that fighting is only for dogs and beasts. They are, however, 522 fond of play, and passing a joke, yet very careful that they do not offend.

They are ingenious in making satirical observations, which though they create laughter, do not, or but seldom give offence. For instance, seeing a bad hunter going out into the woods with his gun, they will ask him if he is going out for meat? or say to one another: "now we shall have meat, for such a one is gone a hunting," (not believing any such thing.) If they see a coward joining a war party, they will ask him ironically at what time he intends to come back again? (knowing that he will return before he has met the enemy,) or they will say to one another: "will he return this way with his scalps?"

Genuine wit, which one would hardly expect to find in a savage people, is not unfrequent among them. I have heard them, for instance, compare the English and 522 American nations to a pair of scissors, an instrument 648 composed of two sharp edged knives exactly alike, working against each other for the same purpose, that of *cutting*. By the construction of this instrument, they said, it would appear as if in shutting, these two sharp knives would strike together and destroy each other's edges; but no such thing: they only cut *what comes between them*. And thus the English and Americans do when they go to war against one another. It is not each

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

other that they want to destroy, but us, poor Indians, that are between them. By this means they get our lan and, when that is obtained, the scissors are closed again, and laid by for further use.

They are remarkable for the particular respect which they pay to old age. In all their meetings, whether public or private, they pay the greatest attention to the observations and advice of the aged; no one will attempt to contradict them, nor to interfere in any manner or even to speak, unless he is specially called upon. "The aged," they say, "have lived through the whole period of our "lives, and long before we were born; they have not "only all the knowledge we possess, but a great deal "more. We, therefore, must submit our limited views "to their experience."

'In travelling, one of the oldest will always take the lead, unless another is specially appointed for that purpose.' If such a one stops to hunt, or in order to stay and encamp at the place for some time, all halt together, all are pleased with the spot and declare it to be judiciously chosen.

I shall expatiate further on this interesting part of the Indian character, in the sequel of this work.

They have a strong innate sense of justice, which will lead them sometimes to acts which some men will call heroic, others romantic; and not a few, perhaps, will designate by the epithet *barbarous;* a vague indefinite word, which if it means any thing, might, perhaps, be best explained by *something not like ourselves.* However that may be, this feeling certainly exists among the Indians, and as I cannot describe it better than by its effects, I shall content myself with relating on this subject a characteristic anecdote which happened in the year 1793, at an Indian village called *La Chine,* situated nine miles above Montreal, and was told me in the same year by Mr. La Ramée, a French Canadian inhabitant of that place, whom I believe to be a person of strict veracity.

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

son is present, or even accidentally comes by before the skin is taken off, he presents it to him, saying, "Friend, "skin your deer," and immediately walks off. William Wells, whom I have before spoken of, once paid me this compliment, and when I asked him the reason, he answered that it was the custom among the Indians on the Wabash.

In the year 1792, I travelled with a number of Indian chiefs of various tribes from Post Vincennes to Marietta, and I found in most instances that their usages and customs were the same that I had observed among the Delawares.

The Indians in general, although they understand and speak our language, yet prefer speaking to a white man through an interpreter. For this they give various reasons. With some it is a matter of pride; as their chiefs deliver their public speeches through interpreters, they think that they appear with more dignity when they do the same. Others imagine that their words will have greater weight and effect when expressed in proper grammatical language, while some are afraid of committing mistakes when speaking in an idiom not their own. Particularly when they have a joke to pass, a hint to give, or a shrewd remark to make, they wish it to have all the advantages of a good translation, and that their wit may not be spoiled by a foreign accent, improper expression, or awkward delivery.

Though the Indian is naturally serious, he does not dislike a jest on proper occasions, and will, sometimes even descend to a pun. Once at a dinner given at Marietta by the late colonel Sproat, to a number of gentlemen and Indian chiefs of various tribes, a Delaware chief, named George Washington, asked me what the name of our good friend, the Colonel, meant in the Lenape language? It should be observed that Colonel Sproat was remarkably tall. I told him that *Sprout* (for so the name is pronounced) meant in English a shoot, or twig of a

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

522 tree. "No, no," replied the Indian, "no shoot or twig, "but the *tree* itself."

648 609 I have spoken before* of the wit of the Indians, and the shrewd and pointed remarks which they occasionally make, but passed rather lightly on the subject. A few characteristic anecdotes will best supply this deficiency.

An Indian who spoke good English, came one day to a house where I was on business, and desired me to ask a man who was there and who owed him some money, to give an order in writing for him to get a little salt at the store, which he would take in part payment of his debt. The man, after reproving the Indian for speaking through an interpreter when he could speak such good English, told him that he must call again in an hour's time, for he was then too much engaged. The Indian went out and returned at the appointed time, when he was put off again for another hour, and when he came the third time, the other told him he was still engaged and he must come again in half an hour. My Indian friend's patience was now exhausted, he turned to me and addressed me thus in his own language: "Tell this man," said he, "that while I have been waiting for his conve- "nience to give me an order for a little salt, I have had "time to think a great deal. I *thought* that when we "Indians want any thing of one another, we serve each "other on the spot, or if we cannot, we say so at once, "but we never say to any one 'call again! call again! "call again! three times call again!' Therefore when "this man put me off in this manner, I *thought* that, to "be sure, the white people were very ingenious, and "probably he was able to do what no body else could. "I *thought* that as it was afternoon when I first came, "and he knew I had seven miles to walk to reach my "camp, he had it in his power to stop the sun in "its course, until it suited him to give me the order that I "wanted for a little salt. So *thought* I, I shall still have "day light enough, I shall reach my camp before night,

* Ch. 6. p. 88.

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

773 **Origin of Dolls of the Doll Dances**

The informant J.T. told the following stories:

In early times there was a girl who liked to play with dolls. She would pick up all sorts of things and pretend that they were dolls. Even after she was grown she continued to play with dolls. Then she became very ill. During her illness a voice spoke to her. The voice told her that in order to get well she would have to make a doll such as she would see in the dream. She opened her eyes and saw the doll she was to make, and the voice told her how to take care of the doll, to give it feasts. The voice went on to tell her that dolls were not things to play with when you are grown. You don't play with them because dolls take care of the crops. When the girl awoke she went to the woods and carved a doll like the one she saw in her vision. She got well.

Once when the old folks had gone to a doll dance and left their kids at home, the kids got together and decided to make their own doll and have a dance. A girl made a doll and they had their dance, even though they didn't know the proper songs. It was wrong to make a doll, this was dangerous. One spring these children didn't dance this doll and the next spring a child got "bad sick." The phratry chief, who was also a medicine man, came to treat her. He knew that it was the doll that was causing this child to be sick. So the child's parents had the children give the doll a dance. They did and the sick child recovered.[169]

522 539 **The purely secular tales, which have nothing to do with supernatural forces, are not well remembered today, and perhaps always formed only a small part of the folklore. The following tale was considered extremely hilarious by informants.**

There once was a woman who intensely disliked her son-in-law. This worried the son-in-law and finally he decided to do something about it. He went down to the pond from which his mother-in-law was accustomed to draw water. He tied all the lily pads together so that he could make them vibrate by pulling on a string. Then he hid himself in some bushes that were near by. Soon his mother-in-law came down to draw water. He vibrated the lily pads and disguised his voice saying: "Your son-in-law is going to die, your son-in-law is going to die." She, of course, thought the lily pads were speaking to her. She started back to the wigwam, but her son-in-law took a short cut and beat her back. He was sitting within when the tearful woman arrived. She started being very nice to him, she combed and brushed his clothes and softened his buckskin clothes, and was nice to him afterwards because she thought he was going to die. (J.T., M.B.)

[169] Harrington, 1921, pp. 162-63, described a myth which was very similar to this one.

3: Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

sistency of a strong lye stops the flow of blood when applied to a fresh wound, even though an artery may have been ruptured, prevents swelling and heals the wound rapidly. After this solution has been used for one or two days other roots must be applied, such as the great sassaparilla and others that have healing powers.

Epilepsy is not very common among the Indians. It does not often happen that an Indian becomes mad, and madness among these people is not as violent as among the whites, probably, for the reason that they are not possessed of equal power with the whites, and even their bodies are weaker because they have not the abundance and variety of nourishing food. Blood letting is supposed to help the epileptics.

Of small-pox they knew nothing until some of them caught the contagion from the Europeans. Most of them died before the small-pox properly appeared. They are much inclined to boils and sores. Upon these they lay a warm poultice made of the flour of Indian corn; when the boils are ripe they are lanced. Broken arms and legs they are able to set very well, though limbs are not broken often, dislocated joints they are also able to correct. If an Indian has dislocated his foot or knee, when hunting alone, he creeps to the next tree and tying one end of his strap to it, fastens the other to the dislocated limb and, lying on his back, continues to pull until it is reduced. For tooth-ache the Indians use roots also, placing a little piece in the hollow tooth, which sometimes affords relief though not always. Sometimes teeth are extracted if a pair of pincers can be secured. It is not for lack of skill but for lack of proper instruments that they do not treat external injuries more successfully. Such instruments as they have are not used in the most careful manner. If one who is being operated on cries out, those present laugh. Misfortunes of almost any kind trouble them little; if house and goods have been burned, the unfortunate owners may even relate the experience in a humorous manner.

Many of them suffer from diarrhoea, particularly, in the fall of the year. The evil is aggravated because they know nothing of dieting and continue to eat whatever they wish. For

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

Now, the first thing that the Leading Attendant is to do is to take one shoulder-length of wampum, carefully and properly to measure those turtle-rattles so everyone will be given wampum beads in accordance with the length of the backs of his turtle-rattle.[1] And, my kindred, we have been permitted to see right here how, as it is said, the Attendants call by name those persons whom they send for.

[Repeat the procedure of first paragraph page 143, in which certain men are called by name to enter the big house and pray as was done on the fourth night.]

Ye my brothers, here now is one shoulder-length of wampum.[2] My kindred go give the prayer-call out doors. When twelve times the supplication shall have been lifted up then you shall divide the wampum equally among you. Attendants, build up a bright fire. Now everyone who owns turtle-rattles go take them and shake them, these turtle-rattles, as should be done. When everything is ready, including those forked drumsticks, do you scatter all those prayer sticks in an even number on each side[3] of the Big House. Now my kindred again

[1] This rite has the significance of a symbol—or spiritual compensation for the service of vision recitation, and the blessing it brings to the people, of those who have so performed. Harrington (f, pp. 103-4) makes mention of this rite, and speaks of the owners of the rattles, when reclaiming the rattles and the wampum placed with them, shaking the rattle several times to test its sound. He adds that if it does not sound well the owner, abashed, takes his property out of sight as soon as possible. Our informant corrected this impression by pointing out that the owners shook these rattles intentionally as though to say thanks, and that there was a spirit of drollery in the pass which caused sometimes a ripple of mirth, not as serious in mien as Harrington understood it to be.

[2] There is an interval here. The speaker has turned to those chosen to give the prayer call. He has given to the owners of the rattles, those who have reciting their visions during the ceremony, the amount of wampum measured off on their shells. They accept this by taking the rattle and shaking them a few times. Some mirth may be aroused among those present if the sound of the rattles is not clear.

[3] In the distribution of the Prayer Sticks among the spectators, the first and second attendants go from one end of the Big House to the other, going in opposite directions (east to west, and west to east). They lay the sticks in front of the people at reasonable distances apart, placing them so that the decorated sticks are opposite each other and the plain ones opposite each other. If the sticks do not come opposite each other, it must be done over again. The singers chant a certain song while this distribution is taking place. I should add that each Attendant distributes three plain and three decorated sticks. The symbolism of the six (spotted) or decorated sticks represents the cry of ho+ in the prayer call, the plain sticks the cry of hä+, although all the prayers mingle in the calls, irrespective of whether they have been bestowed with the decorated or plain sticks. The informants words were added, "There has to be a way of showing the difference between the beginning cries of ho+ and the ending cries of hä+, so it is shown on the sticks by the marks."

(Specimens of the prayer sticks made by the informant, are 14 inches in length, made of red maple and sassafras, fig. 14).